

Dhp 26-16 ^{A DOSA}

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Dhp A-4-6

Kakacūpana sutta

Brahma Sam

SN-Sa Sāthar. A Dosa Sutta

SATI PATI THANA

- 1 MN 3 83 (anapīnasati as all 4 satipatthanas)
- 2 PS I 280 (anga to through contemplation on mind)
- 3 S V 175 (complete practice of satipatthanas leads to arahanta partial practice to lesser)
- 4 S V 325 (cooperative nature of satipatthanas similar to chariots scattering dust)
- 5 M III 221 (after three satipatthanas apart from the mind)
- 6 MN I 249 (Buddha sleep during the day (?))
- 7 S I 107 (Māra poke fun at the Buddha)
- 8 Vin I 162 & A III 375 (simile of lute for the noble path)
- 9 Ud 68 simile of blind men touching the elephant - to violent self-reliance on one's own experience (one should also make use of oral tradition & reasoning)

Māra's temptations (satidassati)

- 10 Dhs II Vibh 250 Pp 25 As 121 Mil 77 & Vism 162
- 11 Sn 1035 (sati keeps the world's streams in check) wisdom (indriya samvara) can cut them off
- 12 S V 6 (sati → samvara)
- 13 Nd IV 198 (sati ~ samvara of 6 sense doors)
- 14 Nd II 262 (sati - has receptive & not interfering quality!!!) (sati ~ peacefulness)
- 15 M III 25-28 (Pali in jhanas)
- 16 M II 136 (Dantabhūmi sutta - satipatthana helps for jhanas)
- 17 S V 156 (samatha for joy & proximity - helpful for satipatthana)
- 18 S III 93 - during advanced satipatthana unwholesome thoughts don't arise
- 19 A II 87, A II 13/4, A V 110 - (other causes of unpleasant feelings)

- D III 222** (Four kinds of Samādhi)
- A II 27** (lists an insight meditation as alternative for (samma samādhi)
- M II 162 & A II 439** - represent first jhāna as rather a difficult (deep) attainment (by Buddha)
- S IV 263 & A I 23** - (the Buddha assists ven. Moggallāna to attain 1st jhāna)
- ~~S II 217 & S II 220-3~~
- S IV 27 & S II 220-3** (impossible to speak during 1st jhāna)
- A V 135** - impossible to hear a sound during jhāna
- M I 159 & M I 179** - upon entering 1st jhāna one goes beyond the range of Māra's vision
- S V 410 & S II 18** - requirements for Sotāpanna
- A III 63 + M I 323**
- S V 95** - sotāpanna during Dhamma preaching
- A IV 380** "the more advanced types of stream-enterers"
- A II 126 & A I 267** - ariya puggala (Sīyāp & Sa (ed.) with jhāna are born in Brahma world and then Parinibbāna
- M I 356 & A IV 422** - (mention necessity of jhāna for Arahantha & Brahmarā)
- D I 124** (Ponadanda Sutta - compares right hand to left hand two hands clasped - some are equal other)
- A II 150** (Arahantha - 2 paths of jhāna)
- D 175** (Vipassana after emerging from jhāna)
- A IV 123** (who has respect for the Buddha holds so - at least in high regard)
- A II 31 & S II 225** - lack of respect for samantā will cause disappearance of Saddhamma
- S I 120** (Godhika) **M II 266 & S II 59** (Channa); **S III 123** (Vakkhā) - (Arahantha during pūjā)

A IV 87

- 37 Vin I 295 & A III 251 - (falling asleep / sleeping with awareness of the benefits)
- 38 Ps I 253-61 (four aspects of 'clear knowledge')
- 39 M I 421 & M III 240 - (and whatever other parts there may be)
- 40 Sth 197 & A II 386 - (repulsive nature of excretions from body orifices)
- 41 M III 240 (6 elements of body)
- 42 M I 188 & 422 - fire & air in body
- 43 M III 31 (importance of 4 elements meditation)
- 44 Th 267-70 (contemplate a girl → a rāhant)
- 45 A II 306 & A IV 319 (mānānassa)
- 46 S I 189 - all four siddhāntānā are needed to understand all three kinds of feelings
- 47 M I 303 & M III 285 & S II 205 - feelings & defilement
- 48 A II 88 - vedānārupassanā instruction
- 49 S II 218 - vedānā samyutta (feelings & winds)
- 50 A V 2 & A III 435 - importance of joy for Nibbāna
- 51 Th 81 - avoiding kamma by Nibbāna (???)
- 52 S I 1 - (train: "If body may be sick, yet my mind will not be afflicted.")
- 53 S I 115, 119, 125 & 126 (kinds of feelings)
- 54 A II 85 - antidotes for torpor and other āvaranas (?)
- 55 Ps - p 7 I 375 - restlessness & worry (their similarity)
- 56 S I 121 & A III 230 (hindrances & defilement of water)
- 57 D I 71 & M I 275 (how to contemplate on hindrances)
- 58 Ps I 282 - future 'non-arising' of hindrances
- 59 A III 185 - antidotes for vyāpāda
- 60 S I 131 & A V 300 - mettā: atāpāna → anāpāna
- 61 S I 105 - sustained application of energy
- 62 A I 147 & D II 283 - how to deal with vicikicchā & Sakkāya-samāyama

- S** V 279 - (internal (ajjhatta) - mind, external (bahiddha) - senses) 3
A III 439 - Sāḷāyana can't believe anything permanent
S V 184 - Samudaya sūtra (conditions for each palipattana)
S IV 211 & 215 (impermanence & conditionality)
S II 24 (explanation of paticecasamuppāda)
A III 446 (Sāḷāyana understands paticecasamuppāda)
Vibh. 184-92 (paticecasamuppāda related to single mind moments)
M III 299 - Indriyabhāraṇā sūtra (pleasure & displeasure dependent on arisen)
M I III Paṭhupindika sūtra (caḷḷh + rūpa caḷḷh + viññāna etc.)
- a different kind of dependent origination
S II 68 & 71, **S** V 389 - "noble method" - a quality of stream entry
→ realization of paticecasamuppāda
M II 197 - householder & monk
↳ difference in developing the 'noble method'
M I 294 ~~A~~ **A** II 110 - knowledge of Dhamma important for progress in meditation
M III 92 (effect on body - by the 4 jhānas)
S V 170 (simile for body contemplation of a man carrying a pot full of oil followed by a man with a sword)
A I 45 - (those who don't practice contemplation on body do not get take of the deathless)
Patil. I 185 (fainting sounds of song progress in ārāpīṇa?)
A III 306 & **A** II 319 - (death & breath (unpredictable))
M VII 78 & **S** V 315. (ānāpāna? as satipaṭṭhāna)
 also **M** III 83 & 87, **S** V 312 & 323-36
S III 151 (self & body postures)
A III 29 & **V** II 119 - health benefits of walking meditation
PS I 257 & 8 - Arhants through cankama
A IV 88 - cankama to overcome drowsiness

S III 27 - 5 aggregates - knowledge important for Nibbāna
A V 52, S III 19-23 know 5 aggregates → Nibbāna
M III 282 aniccā → anatta
S IV 198 investigation of paricakkhandha
M III 19 Who suffers the kamma? if no 'self'?
M I 432, M II 24 (anusaya - latent tendencies)
S II 109, (analysis of sense experience)
Vibh 101
A V 109 list of cognitive trainings
S V 134 importance of bojjhāngas
S X 127 learning & remembering
S V 129-33 (balancing bojjhāngas)
S V 432 need for knowledge of 4 noble truths
S V 436 4 noble truths in practice
 & **S V 52 & A II 247**
S II 86 & S V 426 - 4 noble truths ~ 6 sense-spheres
M I 191 & S V 425 - " - ~ 5 aggregates
Ps I 250, 252, 270, 271, 272, 279, 280, 286, 287, 289, 300
 - " - ~ various phenomena
Sn 884 - only one truth
A I 254 - progress to Nibbāna ~ refining gold
A I 240 - " - ~ planting crop
M III 154, A IV 125, M I 104 & 357 - hen on eggs
M III 225 - Dhammānusāsi & saddhānusāsi - at death
 pātōpanna
S V 299 - see F. L. Who should leave. Should be abandoned
 (rather) accommodated
 (vihātabba)
 then correct the AN's
 page no. mentioned in Satip. p. 271
note 3
M 450 - requisites for satipatthāna
M I 92 - exemption from duties for teachers if the monk
 meditates in seclusion

- M** I 17 & **A** V 202 - difficulty in living in seclusion
- A** II 31 - the Buddha & noisy house holders
- A** V 133 - leaving without taking leave in case of no sickness is alright
- V** III 229, **S** V 13 & 323 - Buddha & 3 months
- S** V 179 (about neglecting **sāṭipatthāna** retreat)
- M** I 340, **S** V 177 & 178 - lay people & **sāṭipatthāna**
- A** III 398 - even 4th **āhāna** & disrobe
- S** V 189 - inviting others for **sāṭipatthāna**
see also **S** V 169 (balancing)
- also **M** I 45 & **Dhp** 158
- S** V 28 - **āśava** & **anussaya**